

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, JANUARY 6, 1900.

No. 6.

MY HERITAGE.

By Ella Wheeler Willcox.

I unto life so full of love was sent,
That all the shadows which fall on the way
Of every human being, could not stay,
But fled before the light my spirit lent.

I saw the world through gold and crimson dyes;
Men sighed, and said, "Those rosy hues will fade
As you pass on into the glare and shade!"
Still beautiful the way seems to mine eyes.

They said, "You are too jubilant and glad;
The world is full of sorrow and of wrong.
Full soon your lips shall breathe forth sighs—not song!"
The day wears on, and yet I am not sad.

They said, "You love too largely, and you must
Through wound on wound, grow bitter to your kind."
More cause for love, and less cause for distrust.

They said, "Too free you give your soul's rare wine;
The world will quaff, but it will not repay."
Yet into the emptied flagons, day by day,
True hearts pour back a nectar as divine.

Thy heritage! Is it not love's estate?
Look to it, then, and keep its soil well tilled.
I hold that my best wishes are fulfilled
Because I love so much, and cannot hate.

History of the Southern States Mission.

(Continued from page 33.)

February, 1894.

On the 28th Elders Alder and Nelson undertook to canvass Pine Level, Montgomery county, Ala. They had canvassed a number of families and were passing by the postoffice, where a party of six or seven men had gathered. One of these men ordered the Elders to leave the town. Another of the same crowd produced a gun and marched the brethren out, threatening to shoot them if they returned, or even if they looked back.

March.

This month opened with all the Elders well and hard at work.

A spirit of fairness seems to be growing among the people of the south. The lives of the Elders are safe now wherever they labor, and they feel secure wherever they are at work.

April.

On the 16th of this month Elders Griffin and Smith, laboring in Caborus county, Virginia, were assailed by a mob, led by a justice of the peace. They marched

the brethren about a mile from where they were stopping when the mob called to see them and told them to leave the county. The Elders left, but went to another part of the county, where they labored unmolested.

Some threats were made in various parts of the Mission, but the Elders remained in their fields, and were not harmed.

The following report will give an idea of the work being done. It is for the four months ending May 1, 1894:



PRESIDENT ELIAS S. KIMBALL.

Miles walked, 42,194.
Meetings held, 954.
Families visited, 16,576.
Baptisms, 71.
Tracts distributed, 22,329.
Refused entertainment; 3,211.

May.

Elders A. S. Campbell and F. M. Belnap, while canvassing Birmingham, Ala., approached a man and woman sitting on a porch to offer them a tract. Elder Campbell was abused and severely kicked and ordered off the premises. He remonstrated at being treated thus, but he received the usual courtesies (?) ex-

tended to "Mormons" by some fanatics.

On the 23d these same brethren were arrested in the city of Birmingham on a charge of vagrancy, sworn to by one of the aldermen of the city, McNight by name. The Elders were fined \$5 each and were charged \$1.25 as costs of suit, or \$12.50 all told. Not having money, they were sent to jail, where they had to remain but an hour, as Brother C. M. Hauser paid their fines and they were liberated.

After the Elders had been arrested for vagrancy, the complainant, learning that he could not prosecute the Elders under this charge, had the complaint changed, charging them with trespass, based on a city ordinance prohibiting the circulating of circulars, etc., and for this they were fined.

On the 23d President J. Golden Kimball, accompanied by Elder Elias S. Kimball, who had been appointed to succeed to the Presidency of the Southern States Mission by the Church Presidency, arrived in Chattanooga. President J. Golden Kimball had been President for three years, during which time many innovations were introduced pertaining to proselyting.

Elder J. Golden Kimball filled a great and glorious mission, accomplishing much in many ways.

A letter of instructions, dated Chattanooga, May 25th, 1894, and signed by Presidents J. G. and Elias S. Kimball, was written and sent out to the Presidents of Conferences, informing them of the change. Also commending the Elders for their faithful work in the past, and for their zeal.

(To be continued.)

Man must work. That is certain as the sun. But he may work grudgingly; or he may work gratefully; he may work as a man or he may work as a machine. He cannot always choose his work, but he can do it in a generous temper, and with an up-looking heart. There is no work so rude that he may not exalt it; there is no work so impassive that he may not breathe a soul into it; there is no work so dull that he may not enliven it.—Henry Giles.

Truth is obeyed when it is loved. Strict obedience to the truth alone enables people to dwell in the presence of the Almighty.

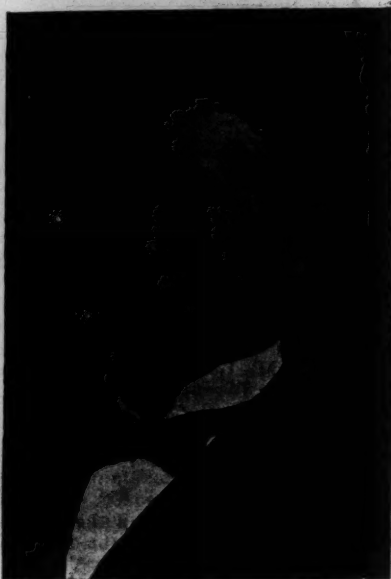
OUR CONFERENCE PRESIDENTS.

Sylvester Low, Jr., was born Dec. 22, 1862, at Providence, Utah. His parents were Scotch, and embraced the Gospel in Scotland.

They emigrated to Utah in 1855. In 1860 they settled on a farm in Cache Valley.

In 1863 they were among the number who were called to colonize the Bear Lake Valley, where they remained for two years, returning at the end of this time to Smithfield, Utah.

Here, at this place, Brother Low attended school during the winter, and worked on the farm in the summer. In 1883 Elder Low chose "one of those sweet spirits, which grace true womanhood," and from this time dates his success. Elder Low was an interested work-



SYLVESTER LOW, JR.
President South Carolina Conference.

er in the M. I. A. association and was for three years, president of this organization, in the ward in which he resides. He was also an aid in the Sunday school, and held several positions in the ecclesiastical organization of Smithfield.

A call came to him in August 1898, requesting him to go on a mission to the Southern states, where he arrived Oct. 24, 1898.

He was assigned to the South Carolina Conference, where he has met with the "ups and downs" of missionary life, being "rocked" and mobbed, derided and hissed.

Elder Low has been a very faithful and energetic laborer in the cause and in his appointment as president of the South Carolina Conference a better selection could not have been made.

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 35.)

THE FIFTH CENTURY witnessed a continued apostasy from the true order of the Gospel, as taught by Christ and His Apostles in their ministry; and many innovations were introduced at this period of worldly glory. It appears possible for a people to retain considerable freedom from sin and impurity, when undergoing persecution and opposition.

But so soon as a people become popular and of the world, they become carnal minded; verifying the words of Christ, (John, 15-19.), "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The world loved its own, and Christianity at this time was of the world, popular, necessarily corrupt, and full of pollutions.

The Bishops of Rome, Constantinople, Alexandria, Antioch, Jerusalem, Carthage and other large cities had their followers, who contended for the respective supremacy of their Bishops, who at this time delighted in the homage paid them. In the many discussions under consideration, appeals would generally be made to Rome; thus the Bishop of Rome gradually gained the pre-eminence, and became the great Patriarch, Pontiff, Pope, or Father, of the western part of the Empire, while the patriarch of Constantinople held the power in the eastern part of the Empire, under the name of the Greek Church. Thus the factions formed in this century largely determined the future of the two dominant factions, the Greek and Roman Churches.

Constantinople became prominent from the fact that Constantine had made the place his headquarters, and he showered special favors on the Bishop of that city during his lifetime, which strengthened the eastern church, or faction, as the great division and ultimate split did not occur until the ninth century, when the Greek and Roman Churches excommunicated each other.

So much for the Bishops, who held the highest ecclesiastical positions and who governed a clergy that was full of pomp and arrogance, revelling in luxury and voluptuousness, and as for the monks, their licentiousness had become a proverb; so that corruption in high places had a terrible influence in debasing the laity, who had become very ignorant and illiterate; their religion had become a mere superstition, salvation depending on the Priest, who had power to absolve from sin, through the confessional, this being one of the many innovations introduced in this century.

Image and relic worship increased as the church grew, the Barbarian converts readily accepting anything in the shape of idolatry, and the Christian worship was truly congenial with their tastes. Thus this form of godliness spread over the whole civilized world; also among the tribes of barbarous people inhabiting England, Ireland and Scotland; being administered to suit the tastes of Sage, and Savage, and palatable to all the distressed nations, that were pillaged and robbed, being forced into the adoption of these heresies by the Romans, who still controlled the world.

There were many good and noble spirits, that tabernacled in the flesh even at this time; men who lived up to all the light and understanding that they were able to comprehend. Of such was St. Patrick, so-called, a noble man of good repute, born in humble circumstances in Scotland, taken captive into Ireland, where he came in contact with much degradation. He finally escaped, and being of a religious turn of mind, educated himself and entered the Priesthood, under the Bishop of Rome, who in the year 490 gave him a mission to preach to the Barbarians in Ireland. He succeeded Palladius, the first missionary, and established a stronghold for Catholicism, that has existed ever since in Ireland. His self-sacrifice is worthy of emulation, and

it is a pity that he taught such false theology, but God will reward him, as his intentions undoubtedly were good.

Amid the prevailing corruptions, there were many self-sacrificing martyrs, who verily believed that they were the true Priesthood, in an unbroken chain from Peter, and labored assiduously for the redemption of the world and to bring the world to a knowledge of Jesus Christ, and thus far they were successful, but the principles of salvation, or the doctrines which Jesus taught, were not taught by them, and were woefully neglected by the children of men. Converts were made by force, and the attractive display of splendor, as exhibited in this age, was truly a form of godliness.

A learned man, Vigilantius by name, spoke against the many prevailing superstitions, especially image worship, and was immediately denounced as a heretic, being excommunicated, and so remains to this day.

The richness and magnificence of the churches exceeded all bounds, and beautiful images adorned all the temples of theology. The Virgin Mary, holding the infant Jesus, being particularly conspicuous. The altars and chests where relics were kept were mostly of solid silver, which betokened wealth, opulence and splendor.

Confessions, which formerly had been made before the congregation, were now arranged to be made before the Priest appointed for that purpose, and thus an order of things was established that we find at this day.

I am reminded of a circumstance that came under my observation when a boy in England. In the city where I lived was a little rubicund Roman Priest, who was rather short-sighted. One day in visiting his flock he came hurriedly upon a half dozen large raw-boned Irishmen, who were playing the innocent game of hand ball. He said, "John, are you playing at pitch and toss?" (which meant are you gambling). Th reply came very meekly from one of these large, humble fellows (who could have crushed the life out of the little Priest), "No, Father." Nevertheless, the Priest ordered these half dozen brawny fellows into the house and soundly thrashed them with his stick, and they took it as meekly as lambs, confessing their faults to this little piece of arrogance, and humbly asked for forgiveness. I can readily understand that this state of things came from the Dark Ages, as this obsequious submissiveness is opposed to liberty and truth, and consequently is not of God: and Mosheim speaks of the same order of things existing in the fifth century.

Undoubtedly those of my readers that have followed me thus far have at many times in their life come in contact with the variety of rites (that I have tried to depict briefly) in the varied forms of religion now extant upon the earth, and it is hardly any wonder that Isaiah in his 24th chapter, in prophetic vision, saw the earth defiled under the inhabitants thereof, because they had transgressed the laws, changed the ordinances, and broken the everlasting covenant; and the earth was to be devoured with a curse, and in consequence of its many pollutions, is to be burned with fire, and few men are to be left. How thankful we should be that before that great day of the coming of the Lord He again honors the earth with His Priesthood, who are warning the nations of the impending judgments that will surely be poured out upon the wicked.

(To be continued.)

HOW TO STUDY "MORMONISM"

"I have been making a study of the Mormon question," "Rev. So and So is in Utah studying Mormonism on the spot." "We have sent a special correspondent to Salt Lake City to investigate Mormonism." These are some of the statements we find in different newspapers published in the east and in the south. This would be both interesting and encouraging to the "Mormon" people, if the pretended investigations were conducted with any degree of fairness, and a desire to obtain facts and correct information as to the doctrines, spirit and intent of the Church of Jesus Christ of Latter Day Saints, commonly called the "Mormon Church."

It depends a great deal upon the state of mind and the purpose in the heart of an individual who makes a study of any religious, social or political question. If he begins with a settled conviction that the system he is about to pry into is wrong, and his object is to discover, if possible, evidences of its falsity, he will no doubt find many things which will fit into his design and confirm him in his original position. Nearly everybody who comes to Utah for the nominal purpose of "investigating Mormonism," takes it for granted that the whole concern is either a fraud or a delusion, and he does not look for anything but what will establish one or the other of those propositions.

In nearly every instance, too, the pretended inquirer goes to sources from which flow only misrepresentation, abuse, burlesque and caricature. These fall in with the desire of the querist and he adopts them at once. In making out his communications to the journal or magazine which he represents, he sets forth these distortions as "Mormonism." If he quotes from Mormon literature he does not take the trouble to go to the standards of faith of the Church, but accepts from its enemies garbled quotations from works that are not recognized as authoritative, or isolated sentences from old sermons without giving the explanatory context. In relating "Mormon" history, he cites anti-Mormon stories as though they were authenticated facts, and in depicting "Mormon" society he repeats absurd and monstrous tales told by reproaches who revel in everything salacious and who delight in scandal.

That is how "Mormonism" is usually studied by newspaper representatives and clergymen who pay a brief visit to this city, and have the sublime egotism to assume either that they knew all about it before they came, or have imbibed a complete understanding of the many questions involved in its theology, its remarkable organization and the practical questions involved in the system, by a forty-eight hours' or week's sojourn among its most vigorous and subtle opponents. It is rare indeed that any of them go to the fountain head for information. If they do mingle with people who can give them light, it is merely that they may be able to say that they had interviews with prominent Mormons.

How often one may read in magazines and eastern newspapers about what is in the Book of Mormon, and find that the alleged quotations are either not in the book at all, or so changed as to be the opposite of what the book conveys! That work is frequently denounced from the pulpit as "a religious romance," or condemned as a blasphemous and ridiculous counterfeit of the Bible. Ask the Rev. preachers if they have ever read the book, and when pressed into a corner for a direct reply, they have to acknowledge that they have never seen anything but alleged extracts from it. The most extravagant and nonsensical notions that could be invented and called religious opinions, are commonly presented to the public as "Mormonism."

Some of the very worst of the defamers of the Mormon people and their doctrines, are among the ministers of the "Christian" denominations. They are deserving of all the denunciations heaped upon the pharisees and scribes and doctors and lawyers by the Savior of the world, when He ministered among men. They are engaged in a similar occupation. They will be entitled to the same reward. Men of their class were the chief cause of the persecutions and bloodshed that came upon the Latter Day Saints in the early days of the Church. They are following in the same course, but with other weapons, today. They will fill up the full measure of the cups of their iniquity and then go to their own place.

We warn our contemporaries at a distance, that it is useless to send clerical or journalistic representatives to Utah to gather up anti-Mormon pabulum to dish out to their readers. It is a waste of time and money. They can glean all the kind of stuff they want from anti-Mormon literature. If they desire Mormon works, they can get them from Mormon sources. They can also be visited by missionaries who are out among them for the purpose of diffusing correct information.

We notice in the Chattanooga, Tenn., News, that an invitation was recently extended from the President of the Southern States Mission to ministers and others, to meet with the Elders and learn what they have to offer to the public. That paper gives a fair report of a conference held in Chattanooga, and after stating what was preached by Elder Ben E. Rich, adds the following:

"He closed his remarks by extending to the ministers of the city a cordial invitation to visit the mission home and converse freely with the young men of the Mormon Church who are here engaged in missionary work."

"He said: 'Let us not hate one another, but let us reason together; if you have a truth that we have not, we will gladly accept it, and if we have an error that you can point out, we will gladly abandon it and be thankful for your aid in showing it to us. Many of our Elders have suffered from the hand of violence and many times these mobs have been headed by those professing to be ministers of the Gospel; a palm leaf of peace looks better than the shotgun in the hands of one who claims to be a minister of Christ, so come and let us reason together.'"

That is the spirit in which all who want to know "Mormonism" as it is, should make their investigations. We are not ashamed of the Gospel we believe nor of any principles of our faith. We hold them all as divine. It is our mission to proclaim them to the world. They are not to be hidden in a corner or shut up in the closets of our souls, nor are they to be expounded by those who take pleasure in ridiculing and distorting them. Let those who want light refrain from plunging into darkness to find it. Let all who desire information about Mormonism come or go to its authorized representatives, "Ask and ye shall receive, seek and ye shall find."—Deseret News.

The eloquence of angels never can convince any person that God lives, and makes truth the habitation of His throne, independent of that eloquence being clothed with the power of the Holy Ghost; in the absence of this, it would be a combination of useless sounds.

Chastisements are grievous when they are received; but if they are received in patience, they will work out salvation for those who cheerfully submit to them.

The people of the United States drink, smoke and chew up \$2,000,000,000 every year, and then curse hard times. "What fools we mortals be."

ABSTRACTS FROM CORRESPONDENCE

Elders D. Bagley and William T. Gale, writing from Clark county, Alabama, mention in very commendable terms the unity existing among the followers of the Lamb. It is strange how the feeling of brotherly love is imbibed by all who put on Jesus as quickly as they come out of the world. The Spirit of God will bestow love, joy, etc., when it is truly received, and those who a few months previous were warring and contending now submit in humility to everything that is honorable and just.

Elders Wright and Holyoak were met the other day down in Alabama by a man on a mule, carrying a gun. This man as he approached them dismounted, levelled his gun at them and demanded that they should apologize to his wife because they had offered her a tract. He became very abusive and threatened to "get their hats" if they ever passed by his house again, and also told them to "git out of this county and stay out." After pouring his wrath on the Elders he mounted and left them. Poor man, we presume he claims to be an American, too.

Elder Madison N. Fisher, of the Mississippi Conference, relates an unpleasant experience wherein he and Elder M. E. Gifford were the victims of a cowardly assault.

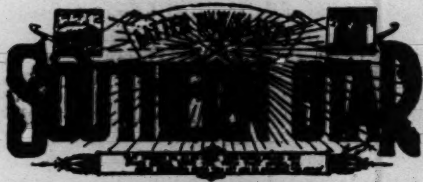
These two brethren were laboring in Hester, St. James Parish, Louisiana. They were returning from holding services, to the house of a friend, when suddenly volley after volley of missiles of various kinds were thrown at them. Elder Fisher was struck, but Elder Gifford escaped. The Priests and people, generally speaking, treated them very cordially, but, as in all communities, you will find some who have no individual decency and who never respect the rights of others.

President John Peterson, of the East Tennessee Conference, says: The year closes with bright prospects for the East Tennessee Conference. All the Elders are well, and enthused with the spirit of their mission. As a rule fair treatment has been accorded them. More are earnestly investigating than ever before, and we have every occasion to expect a bounteous harvest in the near future. Yourself and counselors have the love, confidence, faith and prayers of every Elder in our Conference, and I voice the sentiments of every Elder when I say God bless you.

Elders Charles Gilbert and W. H. Lowder, of the Virginia Conference, write to us concerning a case of healing.

They had been laboring in Bath county, Virginia, and one night were entertained by a gentleman who was afflicted with rheumatism. "Next morning," writes Brother Lowder, "we taught him some of the ordinances of the Gospel. He signified his belief in the power of God and requested us to ask the Lord to heal him. We did so, and now he can go about performing his daily duties as ably as he ever did. Before this time he had been confined to his bed and was unable to move about."

Brother Lowder also relates another instance wherein a little child had been injured and by his prayer was healed. He concludes with a testimony that the blessings of God can be enjoyed now as well as in the days of Jesus.



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SATURDAY, JANUARY 6, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

We are placed on this earth to prove whether we are to go into the celestial world, the terrestrial or the telestial, or to hell.

Our Missionary Hymn Book will be ready for distribution by Jan. 15th. It has been specially compiled for the Elders and contains all the songs in Cannon's Missionary Hymn Book, and many new songs.

The Sanpete Democrat says:

"The rule heretofore has been that a man charged with a crime was innocent in the eyes of the law until proven guilty. But this law has been changed in relation to the Utah troubles. Here every man is found guilty unless he can establish his innocence."

AUTHORITY.

There is an educational maxim that the mind will interpret according to its experiences. Such being true, we can readily see how it is that so many men claim authority to preach the Gospel and administer in the ordinances thereof, when they, in truth, have no more authority than the sons of Sceva, who thought to do good, by casting out devils; but who were assailed because they presumed. God at no time spake promiscuously and confusedly to his children, but at all times when He has spoken, it has been through one recognized source—His prophets.

If we were to select ten different ministers and ask them how they were called to preach, we venture that no two in the ten would answer the same.

Many years ago an apostasy took place; there was a "famine" for the word of God, and no where in the vast land could it be found. When God ceased to speak—because He had no prophets, they had been stoned and killed and His authority upon the earth was destroyed—men continued to preach, and "divine for money."

From the time that the "Sorcerers" tried to "make money" by the power of God we have had many such men too, who tried to use the Priesthood for their own gain. When "gross darkness" covered the people, and these kind of men were in their midst, to justify themselves in their nefarious work, they must devise some means of pulling the wool over the eyes of the people. We scarce can imagine what excuses were given by them during this time, but we can imagine that the "reasons" given now, by the "hiringling clergy" is a relic of the ancient claims.

When a man now claims authority from a commission given to some special individuals for some special work, we readily see the weakness of such thin claims. What would we think at this present time, if some person were to hunt up the commission given to Washington, as he sat astride his horse superintending the work on his plantation, to be commander-in-chief of the American army and claim the right to that position in our army ranks of today? The result can perhaps be better surmised than written. Yet we have hundreds of intelligent men claiming authority from such a standpoint. When the Savior blessed His apostles and sent them out, the particular commission was to them. The result of claiming authority from this commission, of the Savior, is the "man made" systems of today.

Their experience has been such that they have been "educated" to believe this and have been for so many generations undisturbed in this cherished belief that it is blasphemy (considered by them) for men to claim authority in the appointed way of the Lord; and, the devil in them, that has so long led them to believe that they were "all right" when assailed and commanded to "come out," jumps upon the power so commanding, and seeks to devour it. It is but reasonable to conclude that if even the devil would not respect those seven sons of Sceva, in their supposed good work, the Lord surely will not, and if they were not recognized in this one respect would they be recognized in any other of the ordinances? If one part fails, all must be spurious, for not one jot nor tittle of the word of the Lord will fall unfulfilled. Now these men claim authority from this commission. Can they cast

out devils? Such was promised in the same commission. Can they heal the sick? This same promise was made. Can they perform any of the works that are spoken of in this commission? If not, why not? Some day, possibly, they will find themselves among the number who will say to Jesus: "Have we not done many mighty works in thy name, etc.," and will hear the Savior say, "Depart from me ye that work iniquity."

We have been requested to announce that returning Elders should not call at the President's office, Salt Lake City, on Saturday afternoons, as at that time the banks and railroad offices are closed and it is very difficult for them to do business, especially to secure clergy rates to the respective homes of the returning Elders.

Brethren thus reporting are sometimes detained in Salt Lake until the following Monday for these reasons.

Farewell Address to a Departing Elder.

By P. S. M.

Ever since the birth of time, many a hero has gone to his grave unnoticed and unsung. His was the hero's heart, his the hero's deeds, yet his heroism was known perhaps only to himself and to his God; for the world rarely knows the whole truth, and not always gives honor where honor is due. He indeed is a hero who drives the wild beast to its den, and rescues from it its human prey. Let the world justly praise him. He, too, is perhaps a greater hero who, rushing into the flaming front of shot and shell, fights foremost for his beloved country, and falls. God will let none such lose his abundant reward. But there are other heroes besides these—not indeed as the world estimates heroes, but as the Judge of all the earth knows them. I mean those who in obscurity sacrifice their efforts and their lives, perhaps, that others may live; who give their entire love and energy to the teaching of others the way of life, and the training of them to walk therein; who help succor those under affliction, and give heart to those who despair. I know there is little fascination in such a heroism; for we like not only that we should be heroes, but that we should be appreciated by the world as such. But when we shall have ascended higher into the regions of truth and reality, so that, being above the mists of fond prejudice and traditional ideas, we shall see with a clearer view and judge with a more even judgment, then we shall call him hero who toils that others may be raised higher in the scale of worth and happiness. Such heroes are they who, in the cause of their Master, leave all that they have learned to know as dear, and go forth to strive for the elevation of others. Thus you will go, as others have gone; and as for them, so abundantly for you, we hope and pray that you will wear the laurel wreath of devoted faithfulness.

But though we are apt to emphasize the hardships of a Missionary's life, yet we must not fail to realize that such a life exemplifies the true life of man. We live, when we live rightly, not for ourselves alone, but for others; indeed, he who lives for himself has very little to live for. Some one has said that to know the truth yourself is to live, but to help others to know the truth is to live doubly. Thus to help others is to feel that there is some reason for your being born into the world; that there is something more in life than labor lost.

Then it is that you thrill with the sentiment that life is joyous and full, and "worth living, after all."

Indeed, in helping others to know truth, you enlarge your own soul to include the vast possibilities of life that selfish souls never dream of. You yourself are developed—developed as God would have you—in striving to develop others. "Thou that teachest another, teachest thou not thyself."

The Missionary comes to know as perhaps few other men that the Savior was something more than an ordinary sermonizer when He proclaimed the great altruistic law that he who loses his life for others finds it in reality. By the giving of one's life, I do not mean necessarily the spilling of the heart's blood; I mean rather the giving of one's time, one's thought, one's anxiety, one's effort, in a word, one's love—"for the happiness of love is in action; its test is what one is willing to do for others." These things constitute our real lives, and if they be sacrificed to exalt mankind, then the real life, the divine development is achieved by him who sacrifices. One who thus gives himself for others, and thus in turn gains his own soul, may not command the applause of the world; he may not be a financier to control the stock market, nor a statesman to direct the great affairs of a nation; he may not be an authoritative scientist, nor one of the literati; but he will be more than all these; for however obscure his reputation, however humble his attainments, he will be one of God's noblemen.

There is another phase of development of the soul, which a Missionary pre-eminently gains—I mean the power to forgive even enemies, a power which grows out of the great love developed for every child of God. It is true that the abhorrence of sin becomes stronger in the Missionary, but the solicitude for the sinner becomes stronger also. The sin is hated; the sinner is loved. The Missionary learns that the noblest vengeance is to forgive. Many a time, before going into the world as a representative of the Master, on hearing of the ill-treatment to which some Elders are subject; he burns with indignation, and with all the dignity of a youth reared in our beloved land of liberty, he declares that he will yield his life before he will budge from the maintenance of his rights. But when once infused with the spirit of his calling, he can suffer all such indignities with a bearing similar to that of our Lord when, on that memorable occasion, He exclaimed, "Forgive them, Father, they know not what they do." Insults do not try his soul; hurled stones call up no desire to retaliate; pushes and blows are borne with patience; for he who is subject to these abuses knows that they are but the opportunities for exercising those attributes of soul which, when developed, make us perfect, as our Father in heaven is perfect. I repeat that he indeed feels in all its force the meaning of the words that the noblest vengeance is to forgive. He will learn to love those for whom he toils and suffers; his very toil and suffering for them will develop his love for them. For love is like faith—without works or acts for the object thereof, it dies.

In your work, as in the work of all successful Missionaries, there are some principles specially to be followed, one of the most important of which is to put yourself in the places of those whose course of life you seek to change. You

must imagine their mode of thought, their traditions and prejudices, and then adapt yourself to these conditions. You must respect that which they hold sacred, even though it appear supremely ridiculous to you. Be sparing of sarcasm; be rich in charity. Try to change the ideas and the ideals of men—those ends at which they aim—and then you can convert them. Do not ruthlessly tear down old beliefs, but with sympathetic effort build for them nobler and loftier structures than they already have. As we often say in homely phrase, do not tear down the dwelling of a man, however vile it be, without first building a better for him. Work to change men's ideals, I repeat, for remember that what a man desires and strives for with all his heart, that he will be.

Now, there is a practical suggestion or two that I want to offer. Dark days will come in your life, as even now, and crises will have to be met. But remember that the remedy for all forms of despondency, or as we call it in colloquial phrase, the "blues," is hard work. Work at your duties, work at study, and the clouds will soon rise. The happy man and the man safe from the hurtful influence of Satan is the busy man. "God calls men when they are busy; Satan when they are idle; for idleness is the hour of temptation, and an idle person is the Devil's tennis-ball, which he tosses at pleasure."

Pray often and devoutly. Prayer, in connection with work, will be your source of strength. Yes, call on God, and He will show you that He is your shield and exceeding great reward. Indeed, when the sense of responsibility rests on you heavily, and the cares of duty disturb the heart, then you will find that the prayer of a righteous man availeth much.

Above all, court the companionship of the Spirit of God. Keep your thoughts pure and your actions righteous, that the Spirit of God shall be pleased to dwell with you. Submit yourself to its dictates. Learn to know its promptings, study under its inspiration. Preach under its influence. Do good as it gives you intelligence and strength.

Do these things, and then your years of special service in your Master's cause will be, in one sense, the happiest of your life. To be sure, these years will not be happiest in the ordinary meaning of the word happiness. You will miss the comforts and the solace that only a home can offer; you will miss the fond associations of loving friends; your fare will perhaps be scanty, and your conveniences few; you will feel keenly, if you have never felt before, the divinity and sweetness in such words as home, mother, father, loved ones. But still your soul will thrill with joy; you will achieve that peace that is above all earthly blessings—a sweet and quiet conscience; you will gather in such abundance as you have never known before that truest happiness that springs up along the pathway of duty in God's cause. Yes, you will realize that loved ones are far away, but you will also feel your God in such blessed nearness as to make up for all other losses.

You will no doubt enjoy many an experience that would now seem ludicrous to you. You will tramp from door to door almost without hope, for apparently no one will want to hear you. Your heart will get faint, perhaps, when all at once, as if arranged by some good angel, you will meet at some humble door perhaps a poor old widow who will be willing to listen to your story. Im-

mediately she will become the most interesting person in the world for you. How you will prize that old soul! You will be anxious to go again: and again to her hovel to bring the words of life. You will praise her to your companions, and feel that she is of greater importance than all the rich and great. You will then have caught the true spirit, the Spirit of God, which rejoices in the saving of souls.

Well, do you duty. Be wise as a serpent, but without guile. Be faithful in whatever you are called to do. Be willing to do whatever your superior calls you to. Then, I promise you, your days abroad will be truly happy and your experience valuable. And though while you are in service, your home, even if not forgotten, will not draw your thoughts too much away from your duties, yet when you are given honorable leave to go, your home will become the most attractive, most sacred and blessed spot on earth.

Tell me, gentle traveler, who through the world has gone,
And seen the sweetest roses blow,
And brightest gliding rivers flow;
Of all thine eyes have looked upon
What is the fairest land?

Child, shall I tell where nature's best
and fairest flowers?
It is where those we love abide;
Though small that space, it is more wide
Than Kingdoms; though a desert bare,
The river of the gods is there,
And there are the enchanted bowers.

Mixed Marriages.

Archbishop Corrigan has transmitted to the clergy of the diocese a decree from the Vatican, bearing on the celebration of the jubilee of the Holy year. One effect of the decree will be to make difficult the marriage of a Catholic to a Protestant by a priest in 1900. Mixed marriages, as they are commonly termed, are customarily allowed only by dispensation of the bishops, but for the Holy year this power is suspended.

In his circular Archbishop Corrigan says that the Pope suspends special faculties to ordinaries of dioceses, "so that at this season particularly, Rome should be the greater fountain of mercy and spiritual favors of the Catholics of the entire world."

This is understood in Catholic circles to mean that only by applying direct to Rome shall dispensations be granted during the year 1900.

Appalling Brutality.

Miss Slessor, Scotch missionary, who has been 24 years in Africa, has herself saved the lives of over fifty twins.

When twins are born, they are at once taken from the mother, and if no one intercedes they are at once taken by the feet and head and have their backs broken across a native woman's knee, in the same manner as one would break a stick. The bodies are then placed in an earthenware receptacle and taken to the bush, where they are devoured by the flies, insects or animals. Sometimes the little victims are put into these receptacles alive and are then eaten alive in the same way.

The mother becomes an outcast. If she does not at once take her own life, she has to flee to the bush. If she ventures near the town or village, she must see that she does not remain on the path when any other native is coming. Her presence, according to their superstition, would defile the place for others. She must not drink from the same spring, must not touch anything even belonging to her own relatives—Missionary Review of the World.

The test of real affection is patience. Work is a great panacea for a sore heart.

NATURE OF THE LAW OF TITHING.

**Its Requirements have been Widely Ignored—Effects of Obedience to It—
Forgiveness Comes Through Repentance—Offerings of the Saints—
The Obligation of Obedience—That Which is Temporal and Spiritual
Inseparable—How Eternal Inheritances Are Obtained.**

BY ELDER FRANCIS M. LYMAN.

My brethren and sisters: I pray that the Spirit of the Lord may be with us this afternoon, as it has been so abundantly with our brethren, and that we may have the liberty of that Spirit in speaking and in listening, and profit by what the Lord may please to give us. Time is very precious, and this is a very large congregation, and without the help of the Lord, it is not possible for an Elder to edify this intelligent audience.

We have been listening to the instruction of President Snow and his brethren in the various Stakes of Zion, particularly upon the law of tithing, in such a way, possibly, as it has not been brought before the people in the past. There is a time for all things, and it appears as though the time has come when the Latter Day Saints should give particular attention to this important law. The condition of the people individually, as well as the condition of the Church, has made it necessary for the Lord to announce through His servants that we must put ourselves right with regard to this principle. Like all other principles of the Gospel, it is vital and very important, and it is not alone that the foundations of Zion may be laid and the obligations of the Church be met, as they needed to be met in 1838, when the Lord was besought by the Prophet Joseph to know how much was necessary of the property of the people for a tithing. It is not an unusual thing for the Prophet to approach the Lord in times of necessity and when it appears plain to the mind of the Prophet that something needs to be done. We could not tell without the inspiration of the Lord what resources there were for the Church to rely upon, but how simple and plain it is when the Lord announces that if Israel will bring in all their tithes and offerings, that there may be meat in the storehouse of the Lord. He will open the windows of Heaven and pour out a blessing that we shall hardly be able to contain. The necessities of the people today in these valleys, the things that we are suffering, the early frosts that have destroyed quite a percentage of the crops of the people in the higher valleys, the loss in the fruit crop, all admonish us that we need a blessing from the Lord.

It has been discovered, as the records of the Church abundantly show, that quite a percentage of the Latter Day Saints have entirely ignored this law of tithing. Twenty-five per cent. have neglected it altogether. What right have we in the Church if we are not willing to obey the laws of the Church? As well might we think of being members in good standing and fellowship, if we had failed to receive baptism of the water and of the spirit, or if we refused to gather together or to preach the Gospel. Without the law of tithing, as we heard from the President this morning, these temples could not have been built. What has been done towards the laying of the foundations of Zion could not have been accomplished without the revenue law of the Church. And it is a most reasonable law. I believe that I have discovered,

as well as my brethren, why the Lord has determined that one-tenth of our interest annually should be required for a tithing. I understand it to be for the reason that that amount is just exactly what is necessary to accomplish the purposes of the Lord. Less than that is insufficient. Tithing has been known among the people of Israel from the early ages. It has been proven not only among the people that have occupied this earth, but among people who have occupied other earths than this. It is a law that has been demonstrated in the experience of the children of God through all past ages, and it is understood that one-tenth is just the amount necessary to meet the requirements of the Lord. How much allowance the Lord has made, in His reckoning, for those who, being without faith, will be negligent and will not have the strength and power of character to endure, I am not able to say. But He has no doubt established it as the very amount that is absolutely necessary for the purposes of the Lord. It is also just exactly the amount that is necessary to try the souls of the children of men and to prove them. Men who can observe that law and live it properly will be prepared to graduate unto a higher plane, which they must do before the redemption of Zion. Before we enter upon the law of consecration, which is the celestial law of God in finance, it is necessary that we should take the training that we are now having under the law of tithing.

You may be certain, my brethren and sisters, that any person who is not able to observe this law faithfully and well will never, worlds without end, be able to observe the law of consecration. The law of tithing is a stepping stone, and it is a law that will abide forever, because a great majority possibly of the children of God will not be able to reach the higher law.

Since President Snow has been talking so plainly upon this subject, there have been a class of people who have undertaken to take advantage of his promise to the Latter Day Saints in regard to this law, that if for the future they would observe this law faithfully the past should be forgiven. There have been men guilty of breaches of the laws of morality and honesty who have claimed that if they now pay their tithing all their sins will be forgiven them. President Snow never announced any such doctrine as that. He could not announce such a doctrine as that. But the Lord is perfectly able to say to us that if we will observe this law of finance, which we have been under now for over sixty years, for the future and keep His commandments our past negligence of the law of tithing will be forgiven. He is competent also to say that if we will repent of our sins and serve God with all our hearts for the future, our sins will be forgiven us; but not otherwise. The forgiveness of sins is predicated upon faith in God, repentance and reformation and baptism. Sins are not forgiven through the payment of tithing, nor through the partaking of the sacrament, nor observing the Word of Wisdom, or

prayer. There are blessings attached to each of these important requirements of the Gospel; but if a man would have his sins forgiven, and be allowed to enter into the Church, he must have faith in God, and in His Son Jesus Christ and in the Holy Ghost, he must repent of all his sins, turn unto the Lord with full purpose of heart and sin no more. Then God will forgive him and redeem him from his sins; but not by paying tithing. By the payment of tithing the foundations of Zion are laid, and up to the present time our tithing has been paid to accomplish what we now see done in a temporal way. The offerings also have been generous enough to perform a great work, for we have paid offerings as well as tithing. We have made offerings of our time, in preaching the Gospel to the world without purse or scrip. We have made offerings for the building of temples, for the erection of meeting houses and for other public works that have been accomplished among the Latter Day Saints. By our offerings the poor have been reasonably cared for, and if our offerings were as generous as they ought to be, no poor person among the Latter Day Saints would ever have to cry for relief without receiving it freely. But we want our names recorded in the Lamb's Book of Life, and it is not done by the observance of any one principle alone, but to every principle there are special blessings promised. There are, in the records of the Church today, the names of every man, woman and child who has given of their means for tithing. Those records can be scanned and our faith and works can be understood by the Presidency of the Church. And we ought to be known; we want to be known. We want to be recognized, not alone as having a name among the people, but as being faithful, devoted, humble and obedient.

Obedience is the first law of God. It is most important that we should be obedient to the word and will of the Lord. It was that which entitled the Son of God to be anointed above His brethren; for He was in all things most perfect and obedient. He put not forth His own will, but He submitted to the will of the Father in all things, even to the laying down of His life, in order that He might be indeed the Son of God, the Savior of the world. He has earned that important position, and through the shedding of His blood and His atonement we are redeemed. By humility and faith and repentance we obtain the forgiveness of our sins, and are entitled to have our names upon the records of the Church as members of the Church. But that fact does not demonstrate particularly any very important work that we have accomplished in sustaining the work of the Lord. By it we are entitled to enter in, but after we have been recorded members of the Church we must then work out our salvation and earn eternal life, for it is not obtained without earning it.

The Lord is not going to give us everything without our doing something. He requires of us a broken heart, a contrite spirit, an obedience to the mind and will of the Lord. And this is reasonable. How generous the Lord is to us when He declares through His prophet, "if from this time forth you will do my will with regard to the law of tithing, the past shall be blotted out." It is not only generous, but it is reasonable and philosophical. The object of the Lord is the salvation of the people, and if He should come out with a revelation today, saying that the Latter Day Saints must square up all their back tithing, do you

think they could do it? No. It could not be done, any more than a man could gather up the sins he has committed and blot them out. They are committed, and we cannot change the fact that they are committed. We may be forgiven, we may be redeemed, they may be finally blotted out, if our repentance is genuine and we do not return to our sins again; but it is done through the atoning blood of the Lord Jesus. No man can forgive his own sins, no man can redeem himself from his sins. Neither can any man pay his back tithing, if he has been a member of this Church forty or fifty years and been paying only part of his tithing all that time, and possibly paying none at all. The Lord would not require such a thing, because He knows the Latter Day Saints could not do it. Why, it is all they can do to pay their tithing today. Sufficient for the day is the tithing thereof; sufficient for the day are the offerings thereof; sufficient for the day are the labors thereof; sufficient for the day is the repentance and reformation required of men. They cannot do two days in one. Yesterday has gone forever. We cannot recall it, any more than we can bring to us tomorrow; tomorrow will always be ahead of us. Today is the day of salvation, and the day in which all our labors must be performed. Therefore we want to remember that He hath forgiven the past, thank the Lord. But do not let you or I regret if we have been among that number who have paid their tithing reasonably well, and feel sorry that we did not keep our tithing back so that we could be forgiven. For there is an advantage, there is a blessing and an enlargement of the soul that comes to the man who obeys the word and will of the Lord. It is better that we have done God's will than that we should have need to be forgiven for neglecting it. It is better not to have been a sinner. It is better that our sins should be very light, and not of a serious nature than that they should be deadly sins. It is better that we should live without sin, and be like the Son of God. It is not necessary that we should be sinners. God has designed that we should not be sinners, but that we should live lives of purity and righteousness and walk in obedience to His will, as the Savior did. The Lord desires, just as you desire, every one of your children to be obedient, honest and pure. You do not want them defiled and dishonest, in order that you may forgive them. Therefore I say to my brethren and sisters who have paid their tithing and have little or nothing to be forgiven for in that respect, thank the Lord, and only wish that there was nothing that you had need to be forgiven for, and that you had done the will of the Lord most perfectly.

A great many of the Latter Day Saints have done very well. Thank the Lord for what has been accomplished since last May; thank the Lord that the people have listened, and that you have had testimonies in your hearts, as well as President Snow. You are entitled to know for yourselves. Every one of these Apostles knows that President Snow's testimony is from the Lord, for He has told us. We comprehend it most thoroughly; so does every Latter Day Saint who has done the will of the Lord. Every Latter Day Saint who has now decided and determined to do the will of the Lord also knows it. Those who do the will of the Lord in the future shall also know that God has spoken through President Snow. It is his particular mission

and ministry to set right the Latter Day Saints in regard to this particular law—not to neglect any other and not to say that men's sins will be forgiven them if they pay their tithing. That is a mistake, and only transgressors have concluded that Bishops and the authorities of the Church have no right to handle them now for their transgressions, because President Snow has said that the past should be forgiven. He has only said that the past should be forgiven, so far as the payment of tithing was concerned. Thank the Lord that we may be forgiven for that.

Do you remember when the Salt Lake Temple was dedicated in 1893, how everybody was allowed to go in there, transgressors and all, because their names were upon the record and they had not been dealt with? The Prophet Wilford Woodruff announced then that the sins of the Latter Day Saints were forgiven them; but who are Latter Day Saints? Who are the men and women to whom President Woodruff referred? Any man who had not repented? No. Any man who had not made satisfaction? No. He was only announcing that the work you and I are engaged in is genuine, and that in our repentance and reformation there was vitality and virtue, and that we were forgiven so far as we had complied with these laws. He never meant that a man who was an adulterer, or horse thief, was to be forgiven because he went into that Temple, without having made satisfaction or having repented. President Woodruff could not say that; no Prophet could say it. The Father could not say it, only upon the principles of repentance, reformation and righteousness—not a repentance for a little season, but to obtain forgiveness for our sins we must sin no more. We must not turn like the dog to his vomit or the sow to her wallowing in the mire, but we must reform and then labor as the Lord directs, then He will gladly forgive us, just as He will now cancel our obligations in regard to tithing, if for the future we will do the will of the Lord.

Let our names be recorded upon the book of the law of the Lord, where they can be seen and known, and let the conscience of every man, woman and child be clear and free. Why, when we look over the records now, we find men in high positions in the Church who have been very careless and censurable in regard to the law of tithing. No doubt may have entered into the Temples of the Lord who have never done a single thing to help erect or maintain them. We want to repent of these things. We need not be afraid in regard to the Church; we have no need to be disturbed or worried in regard to the obligations of the Church. What should disturb us is our individual obligations to the Lord and to one another. Deal honestly and squarely with the Lord, and you will very readily be able to deal honestly and squarely with your brethren. Let us meet our obligations to the Lord, for to Him we owe life and everything we possess. He has entrusted us with it as stewards, and we want to make good our stewardship. The talents that He has entrusted us with let us turn them over and double them. Do not bury them, nor hide them up, but invest them so that they will increase. The Lord requires this of us. The man who pays his tithing by the thousands or by the hundreds is not the only one that is acceptable to the Lord. The one who pays his fives, his tens, or his fifties—the tithing on

whatever the Lord blesses him with—is acceptable to the Lord also. The Lord does not expect a man with one talent to turn over ten. If he returned two he is doing wonderfully well. He does not expect a man with two talents to turn over ten, but four. He expects men to employ their talents and to make good use of them. He does not look with favor upon a slothful servant, because it is wicked to be slothful and idle. We want to be industrious and persevering and see how much we can do in this life with the talents that God has intrusted us with; then we will be acceptable to Him. The widow's mite, thank the Lord, is as large as the millionaire's great amount of means that he may turn over; for out of her little she gives whatever she possesses in order to assist the work of the Lord.

Let the Latter Day Saints remember that we have undertaken to strive for the celestial kingdom. We desire an inheritance on this earth when it is celestialized. We expect an inheritance in Zion, but in order that we may have this inheritance, we are not only required to come into the Church by baptism and confirmation and to receive our ordinations and blessings, but we are expected to be a prayerful people, a people who will observe the Word of Wisdom, who will live pure lives and keep the commandments of the Lord. We are expected to bear the burdens and responsibilities of the kingdom, temporal as well as spiritual. We are in a temporal world, and this is a church of material things as well as spiritual things. We cannot divide the temporal from the spiritual, the body from the spirit and stay here. They go unitedly, hand in hand, and will do throughout mortality, and then throughout all the ages of eternity. Men are not perfect without immortality and eternal life. They cannot meet the design of God without accomplishing what the Lord has laid before us. This is the Lord's work. It is not the work of our brethren who have passed away. They have finished their work here. They have gone to their reward, having earned eternal life. We remain, and we are to prove our faithfulness and devotion and our endurance in the principles of righteousness. The Lord will sustain us; this work will continue; and we will gain in strength and numbers all the time. We are spreading abroad and becoming more numerous in every ward, in every stake, and in every nation where we live. The Lord is working with us, and is handling the nations. He is handling this nation and directing it in its operations to extend liberty among the people of the world. The Gospel will be in the track of religious liberty, and will be carried to every people.

I desire to read the 7th verse in the 85th Section of the Book of Doctrine and Covenants. The preceding verses speak in relation to the duty of the Lord's clerk in Zion. At present the Lord has clerks in all the Stakes in Zion and in all the Wards in Zion and the history of our faith and works is being kept. It is important that these records should be kept and correctly kept. A singular thing that I have noticed here (perhaps you have noticed it as well) is that it is not only necessary that our names should be found on record, but it is necessary that our fathers' names should also be found on record, as well as the names of our children. It seems that when the inheritances in Zion are divided out, those whose names are recorded with the names of their fathers and of their chil-